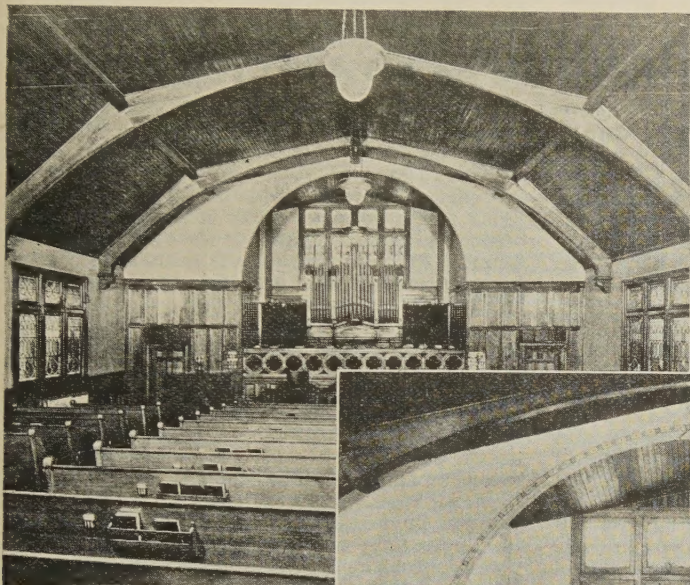




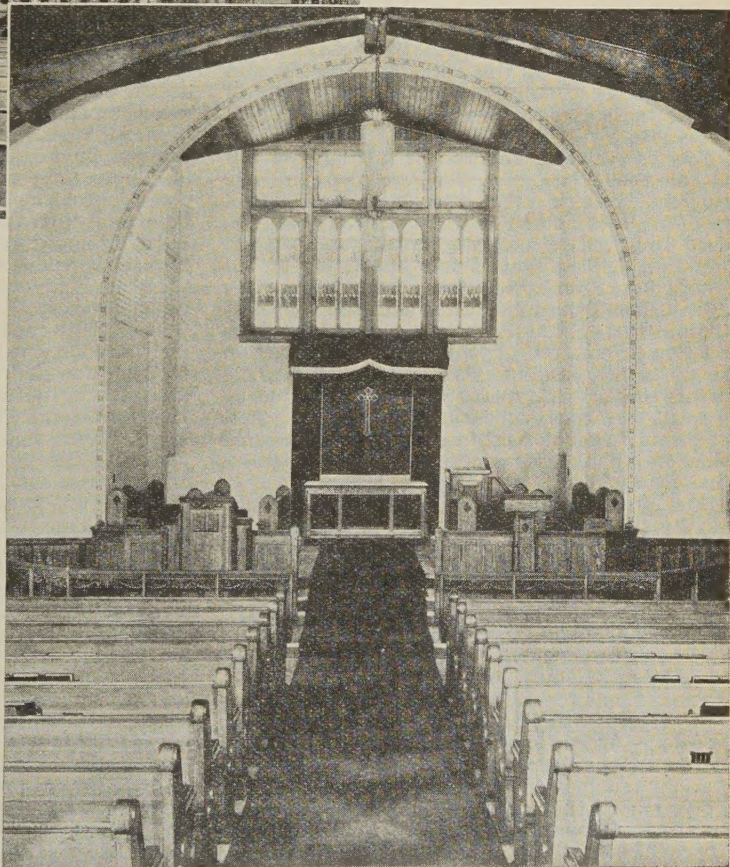
Amid surroundings that inspire reverence, they worship in spiritual appreciation



The illustration to the left shows The Mount Auburn Methodist Episcopal Church before alterations.

• • •

Below, Mount Auburn's new Chancel and Altar—the focal center of the redesigned interior.



So often, the commonplace in church interiors detracts from the spiritual comfort to be derived from worship.

Uninteresting, tawdry furnishings often dull appreciation of an inspired sermon, suppress natural inclination to return for religious expression and participation.

By redesigning the interior, officials of The Mount Auburn Methodist Episcopal Church, St. Louis, Missouri, retained traditions and memories so much a part of the original structure, but cultivated a renewed interest and stimulated attendance on the part of the younger members of the congregation.

Your Home of Worship may readily and economically adapt itself to interior changes and rearrangements. The comfort and beauty of new furnishings well justify their modest cost. Our experience often enables us to suggest effective changes. Discussing the matter further incurs no obligation.

A beautiful restful interior is more conducive to worship than an imposing exterior.

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Grand Rapids, Michigan

THE EXPOSITOR

The Journal of Parish Methods

RELIGION AND EVERYDAY LIFE

By the REV. EDMUND B. CHAFFEE, Labour Temple, New York City

THE increasing concern of religious organizations and religious leaders with economic and political questions is bitterly resented in many quarters. The churches are not criticized so much for what they say about these economic issues. They are criticized primarily because they say anything. And yet it is obvious our churches will not get far in their social programs until there is a clear recognition on the part of church leadership and church membership that there is some connection between the religious life and everyday life in the world. It is useless and futile to talk of what the church ought to do unless there is agreement that some action is demanded.

Any careful consideration of this subject will reveal that the present divorcement in our thought between religion and economics is a modern development. It was not always so. Indeed, in primitive society economics and religion were so blended that it was impossible to tell where one began and the other ended. The "Encyclopaedia Britannica" thus sums up the original attitude in its article on Religion: "His religion is, however, anything but an abstraction to the savage, and stands rather for the whole of his concrete life so far as it is penetrated by a spirit of earnest endeavor. The end and result of primitive religion, is, in a word, the consecration of life, the stimulation of the will to live and to do."

For primitive man and the nations of antiquity there was no dividing line between economics and religion. Our prevalent present attitude that the two are separate and distinct has developed in very modern times, for even in the Middle Ages there was not this division. The change has come largely since the founding of the American republic with its insistence on the separation of church and state. Now it has become difficult for multitudes to see any connection between their religion and the everyday problems of making a living. While most of us would support this American principle of keeping our religious organizations distinct from our government, that principle has been gradually interpreted to mean a complete divorce between the things of the spirit and the things of the body. This is a doctrine which true religion cannot tolerate, for this would condemn religion to the realm of abstractions and futility. Not until the religious see clearly the close and vital connection between the things of the spirit and the things of the market place, can we have

a religion vibrant with life and a market place which does not defile him who enters it.

Modern psychological study is making it abundantly clear that man is a unit. He cannot be arbitrarily divided even into body and mind. Such close interrelation is there that no clear line can be drawn between them. Psychology, too, is teaching us the large part our desires play in our reasoning. Rationalization has become a more blessed word than Mesopotamia! When we function we function as human beings. Whether we will it or not our whole selves are in everything we do. We cannot divide life into compartments. The economic man is simply man with his whole self making, distributing, owning, buying and selling. The religious man is simply man with his whole self facing the eternal problems of life and destiny, seeking to be at one with the basic forces of the universe. It is futile and wrong to seek to divide our lives into the religious and the economic unless we see that this is an abstraction for the sake of better understanding.

The plain fact is that the majority of the men and women in our churches are compelled to labor for their daily bread. They must have an interest in the economic problem, for it is their problem. The grave issues of unemployment, wages, hours and all the rest are the issues that the average church member faces day in and day out. They are of the deepest concern to him. The church organizations to which these millions of men and women belong must as a practical matter give some help to the men and women who face these economic issues. The church cannot ignore the vital concern of the overwhelming majority of its membership. To be indifferent to these issues which are so vital to its membership will in the long run lose the confidence of that membership. Already in some of our churches there are signs that this very result is taking place. Surely the church which proclaims brotherhood cannot be indifferent to the economic insecurity which threatens nine-tenths of its membership. To do so makes its teachings clanging brass and a tinkling cymbal.

Furthermore, it must never be forgotten that the Christian church is seeking to make Christ-like men and women. Yet when every activity of the church is considered, the actual amount of time that the average church member is in contact with his church is pitifully small. He may be in church an hour on Sunday and possibly another hour some time during the week.

In that hour or two he may hear the finest ideal proclaimed, he may be inspired and helped toward the good life. But then that man must go out into the actual world we face today. In that world he finds that it is considered a virtue to make all that he can for himself. In that world he finds that greed, if it be not too raw, is commended, that the men who have the most of it succeed and are admired. In that world he hears little about brotherhood and experiences less. Inevitably he comes to the conclusion that the commandment of the Lord proclaimed in the church "to do justly, to love kindness, to walk humbly" is merely pretty sentiment. He may continue to go to church because of long habit, but he dismisses the ideals proclaimed from the pulpit as valueless for practical living. In a word the everyday life of a man or woman in our industrial world and our economic set-up negatives the ideal the church exists to further. What chance has the church in this situation? It cannot in an hour or two each week offset what is ground into its membership from eight to ten hours each day in the round of the daily task and suggested to them nearly all the rest of their waking hours.

The church has an impossible task as society is now constituted. The industrial order founded and organized upon selfishness so holds us in its grip that the preaching and teaching of our churches can scarcely make a dent upon our conduct. It must be obvious that the church can make little progress in transforming the lives of men from lives of greed to lives of service unless it can modify those influences which now surround them most of their conscious hours. This means that an attack must be made upon the economic conditions that today breed selfishness and despair. Our churches must realize that religion must come into all aspects of life or it will soon be crowded out of every part of it.

A New Social Order

But there are still further reasons why our churches cannot be indifferent to the burning economic issues of our day. The Christian church is committed to a social ideal. Jesus was seeking a new social order in the actual world of living men. The church then, if it is to be true to Jesus its founder, must take an interest in the social order and the redemption of it. In a very real sense it has that as its primary task. To say that there is no responsibility of the church for the industrial order in which it finds itself is nothing short of treason to Jesus.

But lest we be misunderstood at this point, let it be made clear that this is in no sense to assert that Jesus did not preach a message to the individual. Of course he did. But he struck this social note just as clearly, and any Christianity which neglects one to the exclusion of the other is lopsided and will in the end be futile. We cannot have the Kingdom of God, which is to say we cannot have an economic order based upon love and service, unless the individuals composing it base their lives upon love and service. And it is just as true that there is little likelihood of having really Christ-like men and women if they are compelled to live and make their living in a pagan society. The

obligation is upon the church to strive to save both.

Religious institutions must deal with the economic problem whether they want to or not. Already the church is under deadly fire. We have seen what has happened in Russia where the church is practically outlawed because it recognized no responsibility for the securing of economic justice. And much the same thing is happening in Mexico where also we find the tides of irreligion running high. There is the same kind of attack being made in Spain. In Chile there is a rising tide of resentment against them. In many other parts of the world men are seeing that our modern civilization is founded upon injustice and the exploitation of the masses, and they are demanding to know which side the church is on in the struggle. The church must take a stand on economic issues because the champions of industrial justice will not permit and ought not to permit it to remain neutral in the struggle.

Nor will the defenders of the *status quo*, the upholders of things as they are, permit the church to be indifferent. Today they too are uttering the harshest criticism. Whenever the churches make the slightest move to put their ideals into practice the guns of the privileged are turned upon them. Whether the religious institutions of our time want to take a stand upon these questions or not they are going to be compelled to do so. They say they aren't going to say anything about economics, about the injustices of our present industrial order, unemployment, poverty, faulty distribution of wealth and all these other terrific evils, the world is going to say, "You'd better."

Our economic order has engendered frightful evils. It has brought us to the brink of catastrophe. According to one of the officials of the League of Nations there are one hundred million people in Europe and America who are in want because of unemployment. These things cannot continue. Already they have changed in various parts of the world. We have had the Russian Revolution; we have seen the march of the black shirts in Italy. We are seeing the rise of Hitlerism in Germany. These are but examples of what will probably become world wide. These movements have been accompanied by violence and widespread suffering. It may be that only thus can the necessary changes come, but there is at least a possibility that they may be brought about more peaceably. Religion whose primary appeal has always been to the conscience of men, has the opportunity to show a better way in the present crisis. The churches should speak out on the great economic and social questions of our day, because their influence may be great enough to bring the needed changes without the tremendous losses inevitable through methods of violence. It is barely possible that our churches, once thoroughly aroused upon the gravity of the economic problem and the vital bearing of religion upon it, may be able to bring the needed changes in our social order before it is too late and the decision taken to the field of violent revolution.

Has the church any responsibility for the righting of economic wrongs? In the old days in

the Kingdom of Israel that question was faced. The great prophet Amos went up to the king's sanctuary and preached about the social wrongs of the people. The king, responsible for many of those evils, did not like that kind of preaching. Nor did the private priest whom he had subsidized like it either, and that priest, Amaziah, said, "O thou seer, go flee away into the land of Judah and there eat bread and prophesy there. But prophesy not again any more at Bethel for it is the king's chapel and the king's court." Similar counsel is being given to our preachers

Printed by special permission of The MacMillan Company, from Edmund B. Chaffee's book, "The Protestant Church and the Industrial Crisis." See page 318 of the April, 1934, issue of The Expositor for review.

The Labor Day sermon in The Minister's Annual for 1935 (Vol. 7) is written by Dr. Edmund B. Chaffee. The sermon alone is worth the cost of the offer.

STAMPING OUT MORTGAGES WITH STAMPED SCRIP

By ERNEST O. BROSTROM, Church Architect

"And I will restore to you the years that the locust hath eaten . . ." Joel 2:25.

Is your church building free and clear of debt? Is money circulating in your community so that it is easy to meet all the bills?

No! Well . . . would you like to know how to clear the way for a mortgage burning celebration even though, at first glance, the suggestion might look visionary and impossible? The idea about to be introduced to you, once set in motion, not only stands to wipe the plaster (mortgage) off your church property but will make business better in your town and will accelerate buying and selling to an extent that has surprised the communities in which the plan has been placed in operation.

Ever hear of Stamp Scrip? I have called it self liquidating money. The term bill paying bonds has also been used. Irving Fisher, professor of economics, Yale University, says, "Stamp Scrip is, as hitherto used, a temporary substitute for a part of the regular currency which has deserted." And explains, "I refer to the credit currency of the land which is now so tragically bottled up and has hitherto baffled the most heroic effort at rescue."

Stamp Scrip is a certificate issued by a community or an organization, bearing on its face the value, the name of the issuer, the security if any, and such other definite information as may be a part of the agreement under which it is operated and also, may set forth its purpose. It is redeemable in cash. It is like money for it is intended to circulate freely and to be spent, buying and paying for labor performed, goods purchased, necessities and luxuries, and for the payment of debts. Many things that are now denied your people may be made available to

today who see the vital connection between religion and economic justice and who have the courage to proclaim it. But like William Lloyd Garrison they will be heard. They know that the religion which turns aside from the task of freeing men from economic tyranny is not worthy the name of religion. They know that such religion is not the religion of the Hebrew prophets and Jesus, and they repudiate it no matter how much it may be sanctified by tradition or upheld by privilege.

them by the very fact that Stamped Scrip will stay in circulation and will not be hoarded.

On the back of this Scrip is set off a given number of spaces which are provided for the affixation of stamps as the paper passes from one to another in its journey of doing good. As the turnover mounts, business feels the impulse. And for our purpose the acceleration of business, meaning profits that would not be if it were not for the circulating scrip, will leave a residue that will pay off the indebtedness that should

anyway be cleared off of our church properties.

"Hi!" someone might cry, "I will have no truck with it. It is like bringing the money changers back into the temple."

"Ho!" sigh I, "What about the money chang-

ing that is being pushed into the usurious paws of some of the first mortgage holders. Would it not be infinitely better to change the order of things for a while and have the money changers pay a little tax into the coffers of the temple so as to rid it of that superimposed interest that counts up so dearly in these times? And in the doing of it actually put money into the hands of you who can not now meet your church pledges, of you who might do better but are not because business seems so poor, and of you who have felt discouragement for the evident impossible burden that was being carried."

This type of 'money' was first used in Europe. It found its practicable application in the United States first in an Iowa town. Since then a considerable number of cities and communities have put it to work for them. It has been used successfully for municipal purposes, for the

The plan has been tried in municipal and business organization work and works. No less an economist than Irving Fisher is enthusiastic about this means of dissolving the fear that stands in the road and bars the swift passage to recovery. Are we not selfish?

providing of funds to do work that has kept many a worker off of the charity list. The idea has attracted no less attention than that of Congress where a bill was introduced for a national program.

It is my purpose to point out how Stamp Scrip may be used by your organization for the alleviation of any financial distress from which it might be suffering.

This is a bold idea. It takes bold men to set it going. It will take courage to start it. I know of no other method to try to "restore the years that the locust hath eaten." It will work.

We will launch at once into an outline for procedure and for a prospectus. This will explain the workings as we go along.

For a heading we might appeal directly to the pocket-book . . . TWO DOLLARS FOR YOUR ONE . . . here is one chance to spend your dollar and yet have it. Or, we might quote, "And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God." Really, would it not be praiseworthy to accomplish the freeing of the church from its financial cankerworm (Joel) while actually doing good for the people?

A church is a most logical sponsor for an issue of Stamp Scrip. It usually has the sympathy of the community with it. The purpose is certainly laudable. Both from the viewpoint of increasing business for the good of the many as well as acting as a lifter of obligations.

The approach should probably be through a committee. This committee should be composed of a carefully selected group who are strong in the communities confidence and unafraid. It should serve through the period in which the scrip will circulate. The personnel should study the Scrip plan thoroughly and must themselves generate the first enthusiasm. It will be their work to gather together the preliminary data, prepare the documents and to set the plan to work.

After the working plan is agreed upon the committee would interest several merchants, the wholesalers as well as the retailers, and other influential business interests. It is not necessary to have agreements of cooperation from every one, for once the scrip is being accepted by the major mercantile houses others will soon accept it for business reasons. Interest all kinds of people, labor, mechanics, the professions, and your own church folks should be one and all for you . . . must be fully with you.

Use what Mr. Fisher calls the "dated scrip." This insures cooperation because of self interest. It also impells spending and it matures the certificates at a fixed time. The program will then have a definite terminal.

Details of management, of distribution, of scrip prematurity redemption, of making change and other rules will necessarily have to be worked out. These are functions of the working agreement and sound more complicated than they actually are in practice.

The scrip would be issued to any person willing to let the church have one dollar (\$1) or whatever denomination it may be determined to issue it in. The church places the dollar in trust. It holds the dollar to meet the certificate when it matures. so that every piece of scrip

issued is actually backed with a like value in cash or its equivalent in highly liquifiable shape. It is to be noticed that in this respect the scrip is as good as many bank notes. The dollar it represents, while perhaps earning interest for the church, is ready, awaiting demand.

Here is the way it will work. A dollar is paid over to the church. The person may consider himself a donor, but he holds a piece of scrip which he can spend just as if he had his original coin or check or paper dollar in his hand. He presents the scrip at a store and buys some merchandise. The merchant accepts the scrip at its full value and goes and pays a laundry bill. The laundry man pays his truck driver. He in turn gets a job at a garage paid for, etc., through every avenue where money circulates as a medium of exchange.

But . . . there comes every so often a day in which a stamp must be stuck to the back of the scrip. This date is fixed and comes regularly, say once each week, and matures the scrip in one year. When the person holding it on stamp day turns the scrip, he will place on the back thereof a stamp which he will secure from the church or from the merchants who have already supplied themselves with a stock of them. This stamp supplies the revenue which will lift the mortgage or do the job assigned to it. Then the scrip moves again, for example, to a Doctor, the Doctor pays a carpenter and the carpenter buys groceries, the grocer pays a bill, maybe the Doctor's. The scrip circulates until the original \$1 will have served to pay not less than \$50 in business transactions and has possibilities of many more transfers so that the business done may run into the hundreds of dollars. And in the doing of it clears a dollar for the purpose set out to be accomplished. So one dollar grows to two and a thousand into two thousand while it is doing a hundred thousand dollars worth of good out in the business world.

Talk about five loaves and little fishes . . . The people of Christ can certainly do much to thaw the frozen credit channels of business if they but set the wheels in motion, wheels did I say? Miracle, I had better say. "Thereafter they gathered them together and filled twelve baskets with the fragments . . ."

And take notice, in the accomplishment of this achievement—this infection of business stimuli, not one actual dollar will have been withdrawn from real circulation. And not one cent of outright donation will have been counted upon. However, as in all things pertaining to the good of an organization such as the church or of a community, some of the certificates will be turned in without demand of redemption. The whole plan is built upon a pay as you go idea where those who receive the benefits do what paying there is to be done, not out of what has been earned and layed up, but mostly out of business that would not have existed had the scrip plan not been started.

It would be splendid to have the full cooperation of a bank, the bank in whose trust the funds will be kept. But even the cooperation of a bank is not a requisite for success. For it is in circulation that the good will be done.

(See page 540)

THE LAME TAKE THE PREY

By the REV. J. T. RIDDICK

Isaiah 33:23.

LONG before Isaiah's day, and ever since his day have the lame taken the prey. We see them in nearly every race, and in every realm of human activities. When volunteers are called for they have the courage to enlist, while others with strong bodies hesitate—and they nearly always come out ahead.

This bit of a text caught my attention several years ago when I was on a street car in the city of Norfolk, Virginia, on my way into the heart of the city. When our car stopped in front of the branch of William and Mary College to take on a large number of college students on their way home, I noted one young man, a bit of wrecked and dwarfed humanity, hanging on a pair of crutches, ready to board the car along with the rest of them. At first I said to myself, "What's the use of that poor fellow trying to enter and run in the race of life, for he has no physical equipment for it." But I was struck also with the tender consideration that the others had for him. Not one rushed in ahead of this warbling, hatless, smiling youth. All seemed to be saying, "Go ahead, Tim"—that's all the name that I got of him—"we'll help you." They did help him too—college boys and girls—all stood ready to give Tim a lift aboard. Tim was smiling and laughing along with the rest. Each student seemed bent on giving him a chance. What a fine spirit it was in them. Then too I was impressed with the fact that Tim was in as good spirits as anyone in the bunch. He seemed to be smiling at his limitations and daring his affliction to stop his purpose in life. I know nothing of the boy's financial circumstances in life, nothing of his family background. But let those things be as they may, he had entered the race of life with a smile on his face, determined to win. I found myself growing enthusiastic for the lame racer and was sorry when he left the car and I saw him no more, for he was made out of the stuff out of which God makes men and women who can laugh at their limitations, who will fight to the last inch of the way and come out second to none. In history you will find many such fellows going home with the prey while their physical superiors are whining around and blaming somebody else for their failures. Fanny Crosby and Helen Keller entered the race and took the prey when the world everywhere felt sorry for them and thought they would be better off in a home for incurables or at the table of public charity waiting for someone to feed them. William H. Prescott flung himself in the race in spite of his blindness for a good reliable history of the conquest of Mexico and Peru, and he carried off the laurels. Alexander Pope, with an injured spine set himself to win out in the realm of literature and carried home the prey while his physical superiors looked on with chagrin and disappointment. John Milton, with both eyes blind, made a dash for fame and gave the world *Paradise Lost* and *Paradise Regained*, while

thousands of others with two good eyes strolled the streets looking into the show windows, nibbling on the loaf of charity in the hands of relatives, deploring the fact that the world had never given them a chance.

It is an interesting sight to watch the lame coming home with the prey while others, who were their superiors physically, walk home after the race is over, with heads down, shunning their friends and high-minded relatives.

And more, you can't go very far along the trail of history and observation without meeting these victorious cripples laughing and smiling on their way home with the prey amid the shouts and wild applause of the world's spectators. If you are not jealous they always make you feel a bit brighter and more courageous for whatever battle may be waiting ahead for you.

I recall a bit of a crippled girl, hopelessly crippled. She was fatherless, and not rich in this world's goods. She had musical talent in abundance. But how was she to cultivate it with all of her afflictions and lack of money? Well, she plunged into the race and met her limitations with a smile, and just laughed her difficulties out of court and came back home in five years with the prey. The community stood amazed at her conquest, but cheered loud and long her victory. I have seen many of these lame warriors carry home the prey amid the loud cheers of society and business. Some years ago a blind man in one of our states entered the race for the United States Senatorship. In spite of the fact that he had won out in college and carried home his diploma while others had failed, he was thought by some foolish to enter the senatorial race, especially against such a seasoned campaigner as his opponent was. But on election day, after the count was all over, he walked home, ready for his dinner, with the prey in his pocket. Better mind how you contest with the lame in the race for the prey, for more often than not they will give you a heavy jolt and a disappointment that will make you spend a few sleepless nights. Watch out for that young man in college with an empty purse, for in a few years you will see him turning the corner on his way to the White House or some other place of honor. For James A. Garfield came up from the ranks of the empty purse brigade, and so did Abraham Lincoln.

Back in the Long Ago we read a story in the Old Bible about a man by the name of Naaman, a general in the Syrian army, who always carried off the laurels. "But he was leper," and no doubt some of his fellow citizens felt when he first entered the race that the Government and Naaman were both blockheads for ever making such a move. But he carried home the prey and the whole community fell over themselves to get into the welcome parade that turned out in his honor.

The Bible is true. "The lame take the prey."

The Editor's Columns

From Whence Cometh My Help

AND he continued to talk of the largest self-supporting dome in the world, which incidently was theirs. He described their organ, at least the largest in the world when it was built. He pointed to the monument in their park, the only one, so he claimed, forgetting many a devout human life, reared to the goodness of Almighty God. He spoke of the accoustics of their hall, "unexcelled anywhere," of their temple into which only the chosen might enter, lest it be defiled.

And the stupid crowd of tourists listened, no doubt, moved.

Then we dropped down through the pass in the Tetons and gazed out over the Eden nursed in the bosom of that glorious range. We swung along through noble stands of pine and fir, we listened to the murmurings of the rushing streams and the singings through the green over our heads, and were moved while tears forced to break through.

There was no guide, paid to extol the grandeurs and marvels of beauty we beheld. No time worn superlatives were crashed roughly upon our ears. There was no need for such. The magnificence of our surroundings spoke to our hearts of the God of love and beauty and we stood and listened glad for silence save the sweet voice of nature and nature's God.

'Twas ever so. The man made creations, knowing their inherent weaknesses, strive to bolster themselves up with multitudinous modifiers. The creations of a God of Love need none, be they mountains or creeds.

JmR

Panning People

IT was but a bit of white rock, picked up on a western hillside, deep back among the fragrant firs.

It looked as any other rock in that romantic territory might look.

I took it back to camp, curious to see what it might contain. Dropping it in a rough iron hand mortar I crushed the rock to

finest powder, emptied it into a little pan and with the rocking motion shown me by the old timer, I let the waters of the brooks wash out the waste particles until in the bottom little particles of gold glittered in the sunshine.

I turned to Frank, the old miner, and smiled on the first gold I had panned. Frank grinned, pulled a stick from between his lips, spat and said, "Jes' like folks, Mr. Ramsey. Jes' like folks."

Startled by his unexpected words, I looked down on the little grains of fine gold, lying in the black powder of iron concentrate and fine rock particles and thought.

It was. Try panning your people in this other than usual way. You'll find gold.

JmR

The Fickle Flame

ONE, as a safe rule, likes to talk upon such subjects as are of actual interest to him. Various pictures upon my office wall and several beautiful big game pelts upon which I look daily with some growing question in my mind, leave small room for one to doubt concerning one of my greatest interests, the wilderness and wilderness folk.

Others of kindred feeling make increasing demand upon my leisure hours asking that I show my motion pictures and tell the story of the virgin depths of the Mexican Sierras. Not long since I was asked to appear before a group at the Masonic Temple. There in the lodge room of the Knight Templars, I discovered that my projector, while amply powerful for smaller halls, lacked sufficient light to make large, brilliant and easily seen pictures.

Like many homiletic portrayals, they were accepted generously even though they lacked much in being clear cut and sharp in contrast. A new projector with double the illumination has been secured for such gatherings which gives new life and meaning to the projected pictures.

I wish it were as simple a thing for us to brighten the salvation picture as it is these

lesser things. There is but one source of light and but one alone, from which may come, if we seek it, sufficient illumination for our weekly projection of things spiritual. Dull and lifeless pictures from the pulpit are just as inexcusable and certainly more fatal than from a mechanical projector. The shame of it all lies in the fact that we try to make our own feeble flame suffice. "Arise and shine, for thy light is come."

JmR

COUNTY PEDESTRIANS had their "break" for approximately a month, when a strike of all gas filling sta-

tions and supply truck drivers brought on and maintained a drought of gas that interfered with the style of our local drivers. Then came the strike of Taxi-drivers, to the further delight of the semi-occasional footman. The window washer's strike reduced further the pedestrianial risk, at least from above, and the news-boy strike, called about noon today, leaves the sidewalks and crossings to the walker, bringing back visions of days in which we were not so wise as now, days in which we actually thought occasionally of the other fellow, rather than our rights.

JmR

CHURCH METHODS

Rally For Church Schools—Church Membership—Labor Day—General

THE YEAR AHEAD

Organized plans for the months to come are the basis for every successful undertaking. Witness here the plans for September made by The Rev. Gordon Mattice, of Rochester, New York. He says, "As you know it is my custom to plan our program in advance. Many ministers may be interested in the attached outlines of what we hope to do next year, also, the copy of a letter we are sending with the outline to about 50 of the leaders and officers of the church."

WESTMINSTER CHURCH

Rochester, New York

Rev. Gordon W. Mattice, Minister

September 1934—June 1935

MOTTO FOR THE YEAR—"FORWARD AGAIN"

As we look toward the future we feel that the hour calls for a new program of advance which will challenge the attention and the faith of our strongest members, will awaken those who are indifferent to the bigness of our opportunity, and push to the background our differences and discouragements.

It is an hour when our Nation and every section of society are looking forward. The Church dares not lag behind. The membership is demanding leadership with vision and courage. If we fail them in this hour we will deserve the loss of their confidence.

We have been telling our people to have faith. Let us have faith in our mission and our God.

We have never challenged the entire resources of our Presbyterian Church. We have failed to realize the cumulative power of numerous small gifts. For the past few years we have been struggling ineffectively to hold our own. Our Nation is out of the depths of the depression and the Church of Christ must lead the way with strong faith into the new day.

Our text for the year—"AND THE LORD SAID UNTO MOSES, WHEREFORE CRIEST THOU UNTO ME? SPEAK UNTO THE CHILDREN OF ISRAEL, THAT THEY GO FORWARD."

Our Church should have a definite part in achieving these

General Objectives of our Denomination

1. To demonstrate in our own program the faith that we preach;
2. To launch a "revolt against unbelief;"
3. To consolidate the gains achieved through our Spiritual Recovery Program;
4. To magnify the place and mission of the Church of Christ;
5. To unite all of our resources in the accomplishment of our one common task.

This general program, suggested to all Presbyterian Churches by our General Assembly, may well be the basis of all we plan to do.

The Purpose Underlying our Program

To awaken our people, through the leadership of the Church to a more dominating feeling of spiritual responsibility which will manifest itself:

1. In Christ-like personal living.
2. In more attention to religion in the home.
3. In regular church attendance, and the contribution of personal effort through participation

tion in the Church's essential activities.

4. In an effort to understand and give loyal support to the local and general objectives of the Church.

The program should bring into consideration:

1. The relation of individual Christian character to the Church's task of making Christ known to the world, thus avoiding a merely local and selfish interest.

2. The reasons for existence of, (1) the particular Church, and (2) the general organization of the Church (i. e., Presbytery, Synod, the Assembly and General Council, the Boards). A study of the function, program and mission of the Church.

3. A picture of the whole program of the Church; our part in taking the Gospel to non-Christian lands, and to classes in America that are not reached by the established Churches; developing higher standards of spirituality in adults already professed Christians; training of children and youth in Christian character; development of Christian leadership.

4. The problems of how these objectives may be best approached through the particular church and through our denomination.

5. What is essential in the way of support in order that these undertakings may be maintained. This involves a "re-thinking" of our entire program of finance and support.

Three Points of Special Emphasis

1. **THE CHRISTIAN HOME.** Christ in the life of the Home. Most of the other denominations in our country are planning to make a real effort in this connection. We are faced with what seems at times to be the bankruptcy of the home. Present day parents are seeking guidance, and the complexity of modern life makes necessary a "re-thinking" of the function and program of the home. It should be our general purpose to clarify the religious implications and possibilities of certain outstanding problems and circumstances in the family life of today; to set forth the high Christian motivations which ought to prevail in domestic relations. This will involve a consideration of the whole subject of Temperance, the Motion Pictures, etc.

2. **THE SOCIAL SITUATION.** Society, politics, government, are undergoing tremendous and significant changes and readjustments. The Church has a part to play in this mighty drama. We must as a church be sensitive to those difficult and vital social problems with which Christianity has ever had to deal that its influence may be felt in every aspect of corporate life. A suggested general theme is "The Application of the Gospel in the Economic and Social Conditions of Today." We dare not fail.

3. **THE TRAINING OF THE FUTURE LEADERS OF THE CHURCH.** Are we making sure that the Church and the world of tomorrow will have the right type of leaders? To neglect this aspect of our total task is suicidal.

To provide orderly steps of procedure, we suggest the following outline of our activities:

SEPTEMBER

Theme: Rallying our Forces.

Saturday, Sept. 1. The Minister begins his fourth year at Westminster.

Sunday, Sept. 2. Labor Day Sunday.

Wednesday, Sept. 5. Meeting of Trustees of the Youth Budget.

Friday, Sept. 7. Meeting of Church School Teachers and Officers.

Sunday, Sept. 9. Mobilization Day. Church School opens.

Tuesday, Sept. 11. Missionary Society Meeting.

Wednesday, Sept. 12—Opening Midweek Service—"Vacation Experiences that Drew Me Nearer to God."

Home Gathering.

Thursday, Sept. 13. Meeting of Board of Trustees.

Monday, Sept. 17. Girl Scouts begin weekly meetings.

Wednesday, Sept. 19. Midweek Service.

Wednesday, Sept. 26. Midweek Service.

Sunday, Sept. 30. "Forward Again" Day in the Church School (Rally Day).

Installation of Teachers and Officers.

Beginning of Religious Education Week.

General Observances: Planning Youth Program.

Enlisting the Support and Participation of ALL our people.

Program Meetings of all groups. (Goals and program outlined to be submitted to the congregation and enlistment recorded.)

OCTOBER

Theme: Closing up the Ranks and Perfecting Organization—Preparation, Reorganization, Instruction.

(Oct. outline to be found in Oct. issue).

LETTER SENT TO LEADERS

Dear Comrade of the Great Quest:

A few weeks ago it was my privilege, with about seventy other ministers from all over New York State, to attend a Program Planning Conference at Auburn. At this session we talked over the tasks that the Church today faces and some possible things we might do to meet the challenge.

Here are a few of the problems suggested:

1. We need to find authority in all realms of action. 2. How can we find an abundant life through an increasing love and loyalty to Christ, and bring it to adequate expression? 3. The lack of certainty. 4. The relation of religion to life—the social gospel, etc. 5. How to reach the "outsiders." 6. The spirit of defeatism present in so many people, ministers, and churches. 7. The necessity of an effective program of evangelism. 8. How the Church can help youth in its problems. 9. Lack of vitality and reality of Christian experience in so many of our members. 10. The reaching of all classes of people—the discouraged, unemployed, the wealthy, etc.

We then thought of how we might approach all these mighty problems with a program that would be really effective. We talked, and talked and talked. We also prayed, and prayed and prayed. Finally, there evolved a suggested program.

When I got back home, I began working on this matter, as it related to our own local church. As a result, the enclosed was put into form. Of course this is all suggestive and in outline form. Much "filling in," changing, and re-

wording is necessary. Here is where YOU come in.

I am sending this material to you and putting this problem frankly up to you because it's too big for me to handle alone. I count on your help, and unless we pool our efforts and thoughts nothing much worthwhile will happen in our church this coming year. But if we do!! Then, we ought to have something effective and have a great year.

I am asking that you carefully go over this material. I expect to eat, sleep and live with this. Will you make notations, suggestions and changes, and early in September after we have all had the opportunity to think this through, we will meet and talk, pray and plan.

I am not fooling myself. I know, as E. Stanley Jones puts it, "We cannot go forward until we have gone deeper." Any program must be saturated with prayer and motivated by the power of the Holy Spirit. A program is not a substitute, but a means. It simply gives expression to our experience.

The fact that you are working, thinking and praying with me for the building of a better Westminster and the serving of the Master and His Church in the world gives me much encouragement. I am counting on you.

I trust that you will have a most enjoyable Summer.

—Gordon Mattice.

LABOR SUNDAY MESSAGE, 1934

A suggested sermon for Labor Day has been prepared by the Federal Council of Churches, and may be ordered at 4c a copy. Address the Council at 105 East 22nd Street, N. Y. C.

Suggestions for the observance of Labor Sunday with Bibliography may be obtained from the same address for 5c a copy.

A Labor Day address may be found on pages 384-389 of The Minister's Annual (1934).

See also the first article in this issue of The Expositor.

GETTING UP STEAM

This is the intriguing title of a little pamphlet offered to you for stimulating attendance. It is written by a layman, L. L. Bingham, Estherville, Iowa, and he claims that 103,000 of them are in circulation among the churches. See the classified department. I should judge by reading it that it is worth more than is asked for it.

DAYS FOR PRAYER

It is requested through a nationwide release from St. Joseph's Guild, Stirling, N. J., that September 7, 8, and 9, be set aside by all religious organizations regardless of denomination, creed, or color as days of prayer for nationwide prosperity. "Where two or three are gathered together in My Name"

THE MOTION PICTURE CLEAN-UP CAMPAIGN

Every minister in every part of the country should take an active part in the campaign to clean up the Cinema. Ask to be placed on the mailing list for information sent out by the Federal Council of Churches on the progress of the campaign, also suggestions as to what you can do to help. This is a job for all ministers and religious leaders, rather than the job of one denomination or one group. You can use the weekly releases as a basis for editorials in your Sunday Bulletin, articles in your local papers, or have the releases mimeographed and distributed to your membership.

A CHILDREN'S MISSION

"How to Conduct a Children's Mission" may be a real inspiration to many Expositor readers who are at a loss to interest young people in Missions. Rev. Charles C. Jatho has made the plan available to you in paper booklet form, published by the Moorehouse Pub. Co. Send 25c in postage with order. The Dedication service is excellent.

HOW TO KILL A CHURCH

1. Don't come to the meetings.
2. If you do come, come late.
3. If the weather doesn't suit you, don't think of coming.
4. If you do attend the meetings, find fault with the work of the officers and other members.
5. Never accept an office for it is easier to criticize.
6. Nevertheless, get sore if you are not appointed on a committee, but if you are, don't attend its meetings.
7. If asked by the chairman to give your opinion regarding some important matter, tell him you have nothing to say; after the meeting tell everybody how things ought to be done.
8. Do nothing more than is absolutely necessary, but when others unselfishly plunge in to help matters along, say the church is run by a clique.
9. Hold back your subscriptions as long as possible, or don't pay at all.
10. Don't bother about getting new members for God's Kingdom; let the preacher do it.

—Rev. Claude A. Calcote, Newberry, S. C.

FOR MISSIONARY TALKS

Ministers interested in securing authentic information regarding "the Healing of Lepers" for inspirational addresses to Missionary Societies, Young People's Groups, Sunday School Classes, are requested to write to The American Mission to Lepers, Inc., 156 Fifth Avenue, N. Y. C. It is Free.

THE LEAGUE OF HONOR

In our social life today we have an inverted pyramid. It is top-heavy with crime, political corruption, and the unutterable villainies of gangsterism. But it rests upon the average citi-

zen, whose moral carelessness permits the topsyturvy structure to stand. When the plain people, whose hearts blaze with anger against the gangster and all his works, arouse from their lethargy and disregard of the unrighteousness all around them, refusing themselves to participate in any wrong and scorning those who do, then the shameful pyramid will tumble down.

If you wish to be of those who are resolved that national immorality must recede from its present high water mark covenant with yourself to join the League of Honor.

What The League Of Honor Is:

Purpose: The League of Honor is not an organized club with national headquarters, ritual, charter, or by-laws. It is a voluntary association of private citizens pledged to exert moral influence for the elimination of graft and corruption of every kind and the re-instatement of private and public morality—a revival of traditional American devotion to decency, morality and godliness. Fees: None. Officers: None. Local Headquarters: In your home, or church, or place of business.

Creed Of The League Of Honor:

1. I love America and its form of free government.

2. I revere God and His commandments.

3. I despise kidnapers, bootleggers, gangsters, faithless officials, and corruptionists of every sort.

4. I am ashamed of the loose attitude of myself and other citizens toward the reign of national immorality.

5. I will no longer take part, directly or indirectly, in any practice which will aid or condone these evil workers and influences.

6. I will, in so far as in me lies, enshrine righteousness in my own heart and will refuse to support the inverted pyramid of crime and Godlessness.

—From Church Chimes, Louisville, Kentucky.

NATIONAL RECOGNITION DAY FOR SUNDAY SCHOOL TEACHERS

October 6 has been set aside for the special observance of Recognition of Sunday School Teachers. All religious organizations, as well as civic and service clubs are being asked to participate in this service. It is hoped to make the day a great community occasion.

William T. Ellis proposes the following program:

In front of the platform, and well above the heads of the persons standing on the floor, erect a full-sized cross. Ordinarily, this will be covered with white cloth. More affluent committees could cover it with red electric lights, to be flashed on at the appropriate moment.

When the point in the program arrives for the Rededication of Teachers, let them all come to the front, and mass about the cross, each holding a Bible.

At a signal they raise aloft their Bibles, saying, "We take our stand by the Cross, and we uphold the Word of God which we teach." Then follow with the Dedication Pledge given in the Program:

"We are the Sunday School Teachers. We

have sought, humbly and diligently, to teach the Word of God to our Classes. In so doing, we have tried to serve Christ, the Church, and our Country.

"Now we dedicate ourselves anew to this high service, trusting in the Lord Jesus Christ for strength.

"In these trembling times, we hold fast to the things that cannot change—the love of God our Father, the saving power of His Son our Redeemer, the teaching grace of the Holy Spirit; and the perpetual need of human lives for guidance from the Holy Scriptures.

"We are grateful for our past privileges of service; for our contact with warm and impressionable spirits; and for the knowledge and inspiration that have come into our own lives by this ministry.

"Tonight, we solemnly renew our allegiance to our beloved Classes, to our Churches, to our Country, that she may become wholly Christian, to the Word of God, and to the Father in Heaven, whose we are and whom we serve."

After this, the teachers should sing one stanza of "In the Cross of Christ I Glory."

BOY AND GIRL FRIENDSHIPS

The following ten commandments for boy and girl friendships were written by Percy R. Hayward. Rev. G. Ray Jordan used the commandments as a basis for ten discussions during Rally Month. The discussions were participatory, and were conducted by ten leaders in the community.

1. "Thou shalt live such a life of varied and wholesome interests that thou wilt not become 'boy crazy' or 'girl crazy.'

2. "Thou shalt not, therefore, make thy boy friendships or thy girl friendships the one and only thing in life.

3. "Thou shalt so live that when thou fallest in love it will be with someone's soul, and not with a bewitching curl or a handsome face.

4. "Thou shalt choose as thy friend someone whose presence will cause thee to be bigger and better than thou art.

5. "Thou shalt choose as thy friend someone who looks upon the most important slants of life with somewhat the slant as thyself.

6. "Thou shalt cultivate diligently the gracious art of being able to enjoy the company of thy friend, not only when thou two art alone, but also in the company of other folks.

7. "Thou shalt share a broad variety of wholesome interests with this thy friend.

8. "When thou and thy friend become engaged thou shalt look well into thy practice of physical caresses lest this usurp the places of many other mutual concerns.

9. "Thou shalt measure up thyself to every ideal that thou requirest in thy friend.

10. "Thou shalt mark thy friendship of today, for in it thou art laying the foundation for the kind of life that is to be thine in thy home that is to be."

FALL ROUND UP

One enterprising Pennsylvania preacher is making use of the general appeal and popularity of the musical production, "The Last Round Up"

by using the words and tune in a Rally Campaign. He is calling his Rally a "Fall Round Up" and making his appeal on the basis of "Work for the Night is Coming." The words of the popular song are used in his announcements, and each organization is planning its individual Round Up, with a general Round Up in October.

THOUGHTS FOR RALLY DAY

Rise from the slump of summer.
All together, is the big idea.
Lead others to Christ and the church.
Do not be afraid to lose self in service.
Say the right word for your Sunday School.
Dig in for others.
Assembling all, assures success.
Yoke yourselves with Christ.
Reach out after the lost man.
Awake and at the task.
Lay God's work on your heart.
—Rev. Francis C. Viele, New Brighton, Pa.

LOOSE LEAF PARISH LISTS

Sample leaves of both pocket and desk size loose Leaf Parish Lists may be secured from Harry R. Hole, Hinsdale, Illinois. The record leaves are detailed, and should be of inestimable value to a minister who follows systematic habits of keeping records of pastoral calls, donations, births, baptisms, etc.

A WONDERFUL CHURCH

There was a Church in our town
And it was wondrous wise;
It never cried "depression" once,
Much to our great surprise.
It never pared its budget down,
Nor cut one salary,
And that is quite a novel feat,
I'm sure you will agree.
It worried not o'er finance plans,
But time and talents gave
To pointing men to Jesus Christ,
Who from their sins would save.
The pastor was advised that he
Should sermons fine prepare,
And not a thought on money waste—
They'd raise the cash for fare.
Musicians were instructed then
To work, the pews to fill,
And if they did their very best
The Church would foot the bill.
And so, while others cut and slashed,
Till all were sore distressed,
This one grand Church of which I write,
Advanced like one possessed.
And so it was possessed, my friends,
As sure as sure can be,
Possessed by One—and only One—
The Man of Galilee.
And so may any Church advance,
That takes Christ at His Word,
Instead of worrying night and day
On what it CAN'T AFFORD.
—C. Harold Lowden, Box 266, Camden, N. J.

A STRANGE FAMILY

The father has never missed Church or Sunday School in twenty-three years. The mother has had a perfect record for eleven years. A son has not missed for twelve years. A daughter has been at the evening service every Sunday for eight years.

What's the matter with this family, anyway? Don't they ever have company on Sunday to keep them away from church?

Don't they ever get up tired on Sunday morning?

Don't they belong to any lodges where they get their religion instead of at their Father's House, or to any clubs, or to anything?

Don't they ever have headaches, or colds, or nervous spells, or tired feelings, or sudden calls out of the city, or week-end parties, or business trips, or picnics, or any other trouble?

Don't they have a radio, so that they can get some good sermons from out-of-town preachers?

Don't they ever get a lot more good out of reading a sermon out of a book?

Don't they ever get disgusted with the social Gospel, or whatever it is that their minister preaches?

What's the matter with this family anyway, and why are they so happy and cheerful? We leave it to you to answer.

—Rev. W. W. Wilke, Pana, Ill.

PASTOR FOOLS HEAT PREACHES ON SNOW

The Rev. Harold W. Arthur, pastor of the Union Square Baptist Church, Somerville, Mass., has gone the 20-degrees-cooler-than-outside amusement palaces one better.

While the city sweltered yesterday, he preached from a bank of snow and members of a cooled congregation sat in comfort and sang hymns about Winter.

The snow was manufactured for the novel service by an ice company.

DRAMA and PAGEANTRY THE THREE-LINK CHAIN

(The Three-Link Chain in the development of Christian Citizenship is made up of Home-School-Church, each contributing specific and necessary care and training toward making a desirable man or woman.)

Scene: Any equipment to make the room appear as a comfortable reception room.

Characters:

Reader, either man or woman with clear, pleasant voice. (Avoid pulpit tone).

Boys and girls to represent Homes, Schools, and Churches.

Woman to represent the Home, healthy and sympathetic, motherly type.

Man, alert and virile, to represent the School.

Man, preferably the Sunday School Superintendent, to represent the Church.

Organ: (March or any rhythmic selection).

Reader: (Seated at high reading desk at side)

of platform. The three-link chain is represented by three children, hands joined, and you may have as many groups of three come upon the stage as there are children available. As the organ plays, the children enter with rhythmic step, groups of three with hands joined. The director chooses the step or march to be used. As the organ stops, the children stand at attention, facing the audience.) The Reader: "These children symbolize the Three-Link Chain of Home-School-Church, each contributing its share toward the development of Christian men and women. Year by year, parents, teachers, and church leaders, look forward eagerly toward the development and growth of the children entrusted to their care, but none of us can experience the extreme eagerness of the children themselves as they look forward to the golden glory of the 'Grown-up Days' ahead, days filled with precariousness, days filled with perplexities, days filled with opportunities. How these problems will be met by these children in their mature days will depend upon us—The Home, The School, The Church!"

Organ: (Familiar hymn tune, so all may join in the singing. Children remain with hands joined, and join in singing. As they near the end of hymn, children withdraw toward sides of room, and woman representing Home enters. As she nears the center of the platform, children with hands still joined form half circle on either side of Home, the child nearest on either side takes hand of woman.)

Reader: "As harvest is the goal of the seasons, so the child is the goal of the Home. The word *Home* symbolizes a place of nurture, protection, and elemental teaching of the meaning of life. The Home breathes a preparation for the purposes of life. The routine of the home—the breakfasts, lunches, and dinners; the going to bed and arising in the morning; the endless concern over clothes, parties, and hair-ribbons and base-balls; all these are but the passing means to an end, the emergence of the man or woman of mature years, mature judgment. Out of one year we go into the next—the early ones seem to drag along, so far as the child mind can reason, because there is so much to learn—out of one year we go into the next—and soon we find the opportunity at hand for the widening of the soul's career, the child is ready to begin learning those things which will aid it in the choice of a career, aid it in the discharge of its responsibilities, the child is ready to be entrusted to the care of the School."

Organ: (Hymn chosen by the director, all join. Home seats self in chair provided near back center of stage. Children withdraw to sides of stage, and man representing School enters. Children move forward forming half circle on either side, join hands with School.)

Reader: "Earthly life is meant to move on steadily from childhood to maturity, these children are meant to increase in stature from day to day; likewise must they be given a chance to increase in knowledge of the power and privilege which is theirs. At the heart of each one of these children God has sown the seed of great purpose, and deep within each separate soul that Divine-purpose struggles for release toward the end for which it was created. It is this certain

knowledge of Divine purpose that makes the endless routine of goings and comings bearable from week to week, from month to month, from year to year, the goal of years of fruitful glory. We are here brought face to face with the fact that each little life may make its full contribution to the great purpose designed for us by God. How pitiful is the life that does not consciously feel the purpose of its existence, and the School is the second strong link in the Chain of preparation. How majestic is the soul that knows its purpose and its destiny and moves on with Divine calm to that fullness of life designed for it. It is the task of the School to aid in teaching youth to live for a purpose, rather than to drift aimlessly from one enjoyment to another. It is the task of the School to aid in the preparation for a worthy life, to cherish the hope of worthy purpose, rather than those immediate gains of today represented by high pay checks and large profits in questionable undertakings. It is the task of the School to sidetrack ill-chosen ambition."

Organ: (Special music if available, otherwise familiar hymn. Children withdraw to sides of stage. School seats self in seat provided beside that of Home. Church enters as did others, and children form half circle.)

Reader: "The awe and reverence in the heart of a child bespeak a God who loves to make perfect, a God who cherishes the unfolding of potential discipleship in the ranks of the Master, of whom St. Paul says, 'He who hath begun a perfect work in you shall finish it.' Faith in the teachings of the Master will immediately redeem our lives from all aimlessness. The thrill of faith stirs our energies to the full, and flings us afresh into the battle for the brotherhood of man and fatherhood of God. It is the task of the Church to get this goal well into the hearts and minds of its most worthwhile recruits, the children among us. The beauty of the spirit of a Christian child is too great for human understanding—a body in good health, a mind eager for knowledge, a heart consumed with love for the gifts of life, the child waiting at the threshold for admittance to the fulfillment of the purpose and aim of its sojourn here. Surely, the child is God's consummation of perfect Love. Now, we pause, for if such is the handiwork, what of the worker? If this is the glory given, what of the glory retained? . . . Are we as workers, capable of carrying out the work so well begun? Can we retain through the humdrum routine of life the GLEAM set before us, forgetting the means but retaining sight of the goal?"

Organ: (Softly).

The Minister: "There is a deeper glory shining through all the earthly glory for the eyes of Faith, and Hope, and Love. It would be a thousand pities to pass through any of life's experiences without catching sight of the Heavenly glow and finding ones' heart reestablished with a noble calm in the assurance of a Majestic Presence whose love for us transcends all else."

Benediction: "Now may the peace . . ."

Organ: (March).

The writer acknowledges indebtedness to Albert D. Belden for the inspiration of some of the "Reader's" paragraphs.—W.

ILLUSTRATIONS

By the REV. WILLIAM J. HART, D. D.

How Trees Split Rocks.

Psa. 19:3. "Never a word, not a sound for the ear." (Moffatt).

It is done, says Robert Sparks Walker in *American Forests* (Washington) by beginning early and proceeding slowly.

Trees, he says, seem to have dispositions like some great men—delighting in accomplishing something so difficult that it appears impossible of achievement.

This is just what a tree does when it undertakes to burst a stone. But it must begin the work in infancy. In fact, the tree must grow up as a baby with the task constantly before it. He goes on:

"Nature performs these feats so quietly that not even the squirrel or woodpecker in the top of the tree above the stone is conscious of the great task that is being accomplished.

"If man could perform such a deed with his hands alone, or even aided by maul or wedge, he would sound a trumpet that could be heard around the world!

"But nature is not a braggadocio. She performs a remarkable feat, and through it teaches mankind that true worth lies in achievement rather than pomp or fame.

"To accomplish this feat, nature must be extremely patient. At first, an insignificant-looking acorn or nut, or other seed of a tree, is dropt in a crevice. It may be through the act of a bird or a squirrel who was frisking around and lost his prize as it fell into a small opening in a stone.

"Sunshine and moisture will germinate a seed on a bare stone or on a housetop, where there is apparently not an atom of plant food available, just about as quickly as it does in the ground. Decaying leaves and twigs are then blown into the crevice, and soon the rootlets have a little real food to munch, and then the tree is started on its career."

Every year the wind and rain bring in supplies of fresh-food material. The roots reach as deeply as they can; their size increases, and soon the cavity seems to be filled completely. The new cells in the young tree continue to double. And that is the whole process.

—*The Literary Digest.*

How the Quaker Preserved Her Charms.

Phil. 4:8. "Cherish the thought of these things."

A dear old Quaker lady, distinguished for her youthful appearance, was asked what she used to preserve her charms. She replied very sweetly: "I use for the lips, truth; For the voice, prayer; For the eyes, pity; For the hands, charity; For the figure, uprightness; For the heart, love."

This appears to be a choice beauty prescrip-

tion.—*Jerry Fleishman, quoted in The Watertown Times.*

How to Attain Happiness.

Col. 4:73. "Christians of ripe character and of clear conviction as to everything which is God's will." (Weymouth).

Henry Drummond once said: "Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving and in serving others."

The beloved scholar had learned the real secret of noble living, and in these three sentences he gave it to others.

Mysticism of Alice Freeman Palmer.

John 17:13: "In order that they may have my gladness within them filling their hearts." (Weymouth).

"I think Alice Freeman Palmer stands in my mind as nearest the ideal American woman of any in our national life," said Prof. Rufus M. Jones. "Other women were more famous leaders of causes. There have been others who were greater creative scholars and perhaps two more distinguished organizers and administrators. But I know of no one who has attained quite the completeness, perfection, charm, and beauty of personal character that were revealed in Alice Freeman Palmer . . . Her religion was essentially a practical mysticism. She had a way all through her life of making her decisions and choosing her course and giving herself in noble service 'face to face with God,' that is, as though she were in his visible presence and as acting positively for the love of God. It was his presence here in the world that made it for her a beautiful and glorious world to live in. She went about her life, her duties and her tasks with a sense of joyous at-homeness in her Father's world. God was for her a living reality that gave every feature of life its worth and its meaning, and so she lived a rich and wonderful life, shot through at every point by his life and love and made radiant and thrilling when she was doing ordinary, commonplace things."

—"Mystical Religion" (The Abingdon Press)

Look Cheerful.

Zech. 9:17. "Shall make the young men cheerful."

Someone who has had a certain amount of experience in a place where men seek jobs said those who always get jobs easiest are the cheerful-looking men.

—*The Manchester Guardian.*

The Wonder at Our Door.

Psa. 19:1. "His handiwork."

The greatest naturalists have usually been stay-at-home discoverers. Instead of going far afield, they have found their treasures in nearby places. It is the eye rather than the neighborhood that makes a naturalist. One of the honored names in the scientific research of an earlier generation in Scotland is that of Hugh Millar. He started in life as a stone mason, and one day he discovered that the interior of a stone may be a veritable fairy palace of crystal-line forms. The vision intrigued him and in the end the stone mason became a famous geologist.

"He is," says a recent biographer, "a striking instance of a scientific investigator who made geological discoveries of great interest and importance while he was living in obscurity and obliged to confine his field of observation to one locality. As he himself says in one of his books, in his study of fossils on the shores of Cromarty Firth, he found, within the limits of the parish, 'work enough for the patient study of many years.'" His book, "The Old Red Sandstone," was the outcome of these studies. A deposit of that Old Red Sandstone, little more than forty yards square and within a short distance of the place where he worked, never failed to furnish him with fossils on every visit for ten years.

—F. C. Hoggarth.

Cakes of Ice.

Psa. 147:17, 18. "The waters freeze; he sends an order, and they melt." (Moffatt).

How an engineer overcame a difficulty is shown by an incident recorded recently in the New York Times: If big steel jacks will not work in lowering a bridge span weighing sixty-one tons, then try cakes of ice.

That is the advice of Gordon Long, engineer for the State, who was in charge of the Tahoe-Ukiah cut-off highway job, in the building of a bridge across the Russian River.

The sixty-one-ton steel span was within six inches of its resting place when it was found that there was not sufficient clearance between the bottom of the steel beams and concrete piers to permit further use of jacks.

So Mr. Long ordered six 400-pound cakes of ice, which were placed under the span and the jacks removed. Then the sun came out, the ice melted slowly and the bridge settled into place without a wobble.

Hypocrisy.

I saw a peck of counterfeit dollars once. Did I go to the window and throw away all my good dollars? No. Yet you reject Christianity because there are hypocrites, or counterfeit Christians. —W. E. Beiderwolf.

Expensive Luxuries.

Another idea for spending England's money comes from a Capt. Russel V. Steele, who writing to *The Times*, suggested that "both from the

standpoint of *esprit de corps* and recruiting, full dress, with appropriate facings, should be gradually reissued to all units of the Regulars and Territorials for ceremonial and 'walking out.'" I can sympathize with the difficulties of the recruiting sergeant in these days, but what type of man is influenced in his choice of career by the offer of a bright uniform to strut about in when off duty?

—*New Chronicle.*

Taking Some of the Credit.

Sunday School Teacher: "Can you tell me who made you, Joseph?"

Joe: "God made part of me."

Sunday School Teacher: "Why what do you mean by that?"

Joe: "He made me real little, and I just grew-ed the rest myself."

—*Ludgate Hill.*

Notes On Education.

Upwards of 1,000,000 adults attended school of some kind in the United States in 1933-34, a movement which presents a most hopeful outlook for the national welfare and the individual.

Camp schools were established for the 300,000 C.C.C. workers toward the last half of the school year for 1933-34.

Workers' education and parent education made its greatest advance in the school year of 1933-34.

The 1933-34 school budgets for the nation were reduced approximately 20 per cent below what they were in 1930, about \$368,000,000, or very close to \$2,000,000 less for each school day.

The movement to permit the entry of educational films without payment of customs, duties or tariffs is making progress. Twenty-five countries, including the United States, have signed the Geneva Treaty to that effect.

Following an inquiry made by 100 educators and librarians under the auspices of the Welfare and Education Division of the U. S. Bureau of Prisons on the subject of suitable reading material for native-born adult illiterates and near illiterates, Mr. John Chancellor, librarian, has compiled a list of books covering 35 pages. This list is available at the U. S. Bureau of Prisons, Department of Justice, Washington, D. C.

Sixty thousand pre-school children were given the advantages of modern progressive nursery schools by the Relief Administration, under Mr. Harry L. Hopkins during 1933-34. At these schools 20,000 parents attended discussion classes. Here they were taught the first principles of child care. Fifteen hundred nursery school units have been created in 35 states employing about 4,000 teachers and helpers.

(See page 528)

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To God the Glory

Ps. 115:1.

Haydn was present when his wonderful Oratorio The Creation was given the first time. When the chorus sang the words: Let there be light, he was so moved that tears streamed down his cheeks. After the performance many came to him with words of high praise, but he pointed heavenward and said: "It was not I; He gave it to me."

Science and Religion

Ps. 19:1.

The famous zoologist J. H. Fabre was being feted after completing sixty years in his profession. A brilliant group of scientists were present at his jubilee, and one of them asked him, whether he believed on a creative and guiding power in the universe.

He said: "I cannot say that I *believe* on God, for I see Him. Without Him, all would be dark. Every age has its peculiar weakness. It seems to me, that atheism, unbelief is the weakness of this present age. One might slay me, but no one could take from me my faith in God."

Great Promise

2 Pet. 1:4.

A Scotchman usually fed his dog with small bits of meat, but one day, acting upon a generous impulse, he threw him a large piece of meat and was astonished when the dog ran away without touching it. It was as if the dog decided that so much meat could not have been meant for him.

How ready we are to believe the smaller promises of God!

—By the Rev. Benj. Schlipf.

Men must be taught as though we taught them not,
And things unknown proposed as things forgot.

—Pope.

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Getting on does not include being told where to get off.

Today is pay-day.

Fear of tomorrow means an unmastered today.

You cannot reform your forefather. Start with yourself.

To conceal one's ability calls for ability.

Age is in living rather than years.

A fifth rate something is no better than a first rate nothing.

When you build, build for eternity.

The beautiful is the most useful.

The love of gain mars more than it makes.

Better a sure-footed ass than a stumbling horse.

There is no slipping uphill. One must climb.

Bigotry murders religion.

True benevolence is a heart virtue, not a hand one.

Where truth lies there is no repose.

Even comfort may become tiresome.

That which is unexpressed dies.

S E R M O N S

THE COMPASSION OF CHRIST

By the REV. GEORGE A. BUTTRICK, D. D.

"But when He saw the multitudes, He was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd." (Matt. 9:36).

Men will commit murder under mass incitement who would never be guilty of that crime independently or in solitary act. Does a crowd quicken your blood to the clouding of your reason? Does it stir your curiosity with a half-pleasurable thrill?

The crowd affected Jesus, but in so strange a way that the disciples repeatedly comment on it. Always a crowd gripped Him with a longing and a love that were a pain.

In this feeling Jesus is almost unique, except for those whom He has taught. Certainly in its

intensity He is unique. Plato and Socrates were impatient of the common man: they encouraged only "gentlemen's sons" to attend the schools of the philosophers. Their age despised the mob—*hoi polloi*: their word has become almost a proverb for the cheapness and drabness of the "herd." Our generation continues that scorn: in the name of a shallow science it stigmatizes forty per cent of its own children as "morons." Business still speaks of "hands" as though men were only flesh-and-blood appendages to a machine. There are those who carry this logic of contempt to its conclusion: they would frown on charity. They would let the mob die like flies since the law of the world is the "survival of the fittest." Is that the law of the world? Jesus

did not survive! He was killed by the strong. Was He unfit? He (most of all men) loved the "unfit." He never saw congested humanity in mean streets without a catch in His throat and hunger in His heart.

How to picture to you the compassion of Christ? There are no words to describe it: it goes beyond all adjectives. We are almost driven to contrast it with our thin compassions—to describe it in negatives. Let us try!

This first:

THE COMPASSION OF JESUS WAS NOT QUENCHED. He did not block and frustrate it at its fountain-head.

Have you heard anyone say: "If men are out of work, they have only themselves to blame. They are too lazy to work. I had nobody to help me, and I began without a penny." There is just enough truth in that statement to give it plausibility; so much, and no more. Edmund Burke once said that it is not possible to indict a nation. Still less is it possible to indict the whole working-class as being lacking in ambition. By that indictment we condemn ourselves, for the race is one: we are all made from the same clay. That kind of statement, untrue in its pride and untrue in its uncharitableness, is often a poor apology for a love gone arid, for a sympathy choked at its source.

Our compassion is quenched sometimes by our attempt to organize it. We find ourselves in a quandary: sympathy must be organized. Indiscriminate charity, and still more, uninformed charity quickly become a curse. There must be investigation and the codifying of facts. There must be social service training. There must be psychiatric skill. There must be hospital help. This we know, and for this enlightenment we are glad and grateful. And yet—and yet!—to "pass by on the other side" when we find a man fallen by the "roadside," and when we reach home to phone the Associated Charities about the case and write our check, is to bruise something holy in ourselves and withhold something fine from the sufferer. Perhaps true compassion must find room both for the spontaneous act and the organized effort. Perhaps a needed crusade in both the Church and in Welfare Movements is a crusade to enlist and train volunteers. For sympathy is direct from life to life. Did not the Good Samaritan go "where he was?" Love is personal. It is not by proxy. It is closer even than words: it is the electric accord of spirit with spirit.

I am not tracing a way out of the quandary (I wish I could!). I am pointing you to the fact that the sudden sympathies of Jesus were given free course. "When He saw him He had compassion on him . . . and healed him"—it runs like a refrain through the Gospels. He healed men then and there. He fed men then and there. We must support the agencies but we must not withhold our own hand and our own heart. We must cross the road when we see a neighbor lying helpless on the other side.

THE COMPASSION OF JESUS WAS NOT MERELY A SALVE: IT WAS A LANCET GOING TO THE ROOT OF THE WOE. Much sympathy can be dismissed at once as being merely sentimental. When you sympathize with people

do you merely "side in with them?" Do you say to them only what you know they would like you to say? I often wonder if any of us is equipped to sympathize unless we ourselves have now within us resources that would enable us to go with colors flying through that suffering which we are trying to help. Jesus always sympathized with gentleness but with strong truth—and as One who could bear and had borne the distress now visited on another.

Jesus not only went to the root of the individual woe. He went to the root of the social woe. As for instance in this text: . . . "moved with compassion because they were distressed and scattered" (torn and lying helpless) "as sheep not having a shepherd." The multitude was like sheep after the wolves had ravaged them—the fleece torn from them, lying helpless, waiting only for death. And why? Because those who should have led them did not lead them, but instead bled them!

The relieving of need as soon as need is seen—yes! That is the method of Jesus. But He did more: He struck at the root of the woe. Will the Church of the future dare to espouse the cause of the poor? And what will commerce of the future do? Since depression comes from the present ordering of human society, will business set itself to devise a better plan of organized life? Will it strenuously address itself to this task as its main task transcending far the problem of immediate monetary gain? Will business teach our people to live in simplicity and self-restraint—will business do this instead of seeking a fictitious prosperity by artificially stimulated sales? Will business tackle the problem of better housing and learn to look askance on the unearned increment? Will business face and slay for the common man the constant threat of unemployment? Will business place the relation of leaders and workers in industry on a basis of justice and goodwill?

So many of us are living on the poor. We are riding in a ricksha carried on the backs of sweating men—even if we do not live in China! The college man lives thus even when he is in college. His tuition fees do not begin to cover the cost of his education. He draws on the university endowment; and that came from money given by men who have learned, however dimly or clearly, that they are not the owners of wealth but its trustees; and their money came from the toil of the crowd. A university training comes of the toil of the poor. The demand of a Christlike compassion requires that we begin in business and church to live, not on the poor, but for them. The compassions of Christ are radical! Now we go a step further:

THE COMPASSION OF JESUS IS NEVER PATRONIZING. "Charity" is a magnificent word gone wrong. It comes from the Latin "caritas." That comes from "carus" which means "dear," "precious," "esteemed," "beloved." Is our charity given because we genuinely love people? Christ's charity was precisely of that kind.

We use the word "altruism," and that savors of condescension—a going down for a moment or two from the pedestal of our superior station to help those "poor, unfortunate folks in China or on the lower East Side." We use the word

"uplift." To whose level do we propose to "lift" people? Here is a hard sentence to swallow from a recent writer, but perhaps it must be swallowed: "The curse of most philanthropy is that it is tainted with patronage; there is too much charity that is muddled by contempt." I, for one, am willing to plead guilty!

But Jesus had "compassion." He felt with them. He lived where they lived—and He believed there was some great thing in them, and He expected great things of them. Nor was He disappointed. He raked mean streets for His saints—and found them! He combed lowly homes for the builders of a new civilization—and they were there! Love always sees greatness to which mere philanthropy is blind. A mother detects glories and graces in her children even while others are ready to smile at her faith (or her credulity). Wise people will be slow to doubt if a mother can be wrong in her genuine motherhood! "Morons?" "Sub-normal in intelligence?" Have it so, if you will! Sub-normal in that poor fraction of the intelligence which our clumsy instruments of psychology can measure; and how clumsy they are, and how little they can measure! But—beyond that fraction of intelligence that can be measured—the "morons" died for us in war, and died chivalrously and gallantly. And the "morons" have always responded to Jesus. They have slain Him when false shepherds have led them astray, but always they have returned to Him. Jesus loved them. He yearned after folk with a genuine yearning. To Him they were the flock of God, the harvest of eternal life.

Thus we are brought to a culminating word: **THE COMPASSION OF JESUS WAS NEVER SHALLOW.** He gave food; He gave healing of body. But it never occurred to Him that these were enough. The immediate need He supplied but beyond the immediate need, what then? Richard Cobden once refused to contribute to a fund to build ten new churches at a time when the poor of his land were going hungry—and Christ would have pronounced His own "well-done" on that refusal. But in a world robbed of honor and kindness, who would wish to eat? If men are to be thwarted in their highest joy, who would covet healing of body? Beyond the immediate need, true compassion will draw from the multitude of men an heroic something, that response to an ultimate Truth which Jesus saw, and for which He loved mankind.

But how to be compassionate in that final and deepest sense? There's the question! Jesus

spent long hours in silence and loneliness on the mountain-side in prayer. Social service will soon or late have to reckon with that prime fact. Call it narrow if you will: the truth remains that "social service" will be a partial and very fragmentary thing until it learns the secret of that silence and that solitude. While other men debated about God Jesus found God in prayer and obedience. Do you tell me that His main blessing to mankind was food and healing? It is to laugh—not scornfully, but as those who, however imperfectly, have learned a deeper secret! The main blessing of Jesus to mankind was—Jesus! We must say it to ourselves: Our only real compassion is—ourselves. Jesus knew God, and so He drew God forth in the days and deeds of mankind. He quickened within them a Something not of the earth: **that**, at the last reckoning, is the only charity.

This compassion of Jesus is for you. It is for your sins and for your failings. With gladness and gratitude of heart you can trust it now and for eternity.

But you have not found it, unless it drives you to a like compassion for your brethren. Dare you be radical in your compassion, striking at the root of the woe? Dr. Raushenbusch quotes an Editor of the Middle West as follows:

"There is not a man in the United States today who has tried to do anything to change the fundamental conditions that make for poverty, disease, vice and crime in our great cities, in our courts and in our legislatures, who, at the very time at which his efforts seemed most likely to succeed, has not been suddenly turned upon and rent"

There is a cross for the man who dares to be radical in his compassions! There is a daily Cross for a man who lives for God in scorn of prosperity! But the man who lives in his compassions will not call it a cross. He will not call it sacrifice or "service." He will know that prosperity, posing as the angel that bestows joy, is a swindle. He will say as Dr. Sweitzer has recently said—he the scholar and eminent surgeon who "buried himself" in the African forest:

"To sit by the bedside of a sick man who has wakened after an operation and to hear him say, 'The pain is gone' is not sacrifice: it is pure joy" . . .

To live in one's compassions is to live!—in life that prosperity can ever bestow. "And when He saw the multitude He was moved with compassion."

SHAME ON US!

By the REV. CHARLES HADDON NABERS, D. D.

I Cor. 15:34.

IN the midst of one of the most sublime passages in the New Testament, the Apostle Paul turns aside from a transcendent message on Christian immortality to say:

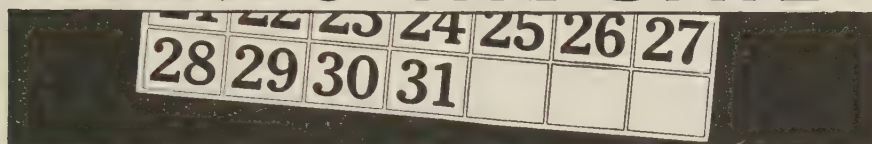
"Some have not the knowledge of God; I speak this to your shame."

"Shame on us; for some men do not know

God!" Here is an indictment of every Christian who has been untrue or careless about the world wide message of our religion. Zeal has in large measure faded from our souls as we think of lands not Christian. It is true that the world is not evangelized, for at least two out of every three men living today have not been given an adequate opportunity to know the Christ who saves from sin. When we think of missions, we



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A National Message

"Shame on us; for some men do not know God!" Here is an indictment of every Christian who has been failing to witness to the Christian faith in our own country. And what has been the result? Crime waves, gangsters, dishonesty in high financial institutions, trickery in the manipulation of government, indifference to the common welfare—these things are not only born but they are fostered in localities by groups which have no vital relationship to real Christianity.

Funny, isn't it, to hear men in America who never bother about church activity condemning Russia for closing churches and seeking to uproot religion in the minds of the people? If all the folks in the community acted like these Russian critics act, there would be no open churches here, and no vital faith. It is not funny—it is inexpressibly sad, and one could weep over it.

"How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? The home mission activities of the Christian church are fewer and feebler today than at any time since the Christian message was first proclaimed on the shores of this new continent. As with the nation, so with our denomination. As with the denomination, so with synod and presbytery. Programs of industrial and agricultural recovery in America will be as sounding brass and clanging symbol if moral and spiritual matters are neglected, and if spiritual recovery does not more than keep pace with economical progress. Spiritual recovery is not indicated when we are closing hundreds of posts where loyal men have for generations borne faithful witness to the power of God in Christ for salvation.

A Personal Message

"Shame on us; for some men do not know God!" Here is an indictment of every man and woman who fails to witness his religion to the folks he meets in social and business relationships. The world does need our Christ. The world is wistfully hungry for all testimony which is real. "Learn," said the ancient Cato, "but learn from the learned." In other words, the man who has a personal experience of the saving power of Christ is under divine compulsion to share that experience with hungry souls.

The ten thousand matters of daily detail which crowd into our lives often hinder such witness, and in so doing, destroy our supreme effectiveness. It happens to the preacher who

gets too busy with the details of the church that he has hours taken with matters of infinitely less consequence than a positive witness to the revelation of Christ, and testimony of what Christ means to his own soul. It happens to the church official and member; busy here and there, and real power is lost, because emphasis is misplaced. Our lives are filled with minute things, not with the important Thing.

For years E. Stanley Jones out in India has advanced the Gospel by round table discussion with followers of either other religions. His method is simple. It is to testify to the power he has received from Christ, and to witness to the glorious Gospel as he has personally experienced it through the conquest of sin, and in the new views it gives him of the world and duty. It is an example of the redeemed of the Lord proclaiming their redemption before all men. This method works in India to the glory of God. It will work here in America. It will work for us! If you know Christ, tell how you know Him, what He has done for you, how you feel His power and personality, and invite them to share this experience. Try it today.

A church school superintendent and his wife had just lost their only child—and the next Sunday was Easter Sunday. The superintendent went through his duties as usual—but not as usual, for there was a note of triumph and victory about it all. As the pupils walked home that day one boy said very suddenly to his mother, "They really believe it, don't they?"

"Believe what?" asked the mother.

"Why the resurrection, and Christ, and all that."

"Of course; we all believe it."

"Yes," said the boy thoughtfully, very thoughtfully, "But not that way; they really believe it."

And when you believe the Gospel with your whole heart and your entire mind, it will make an imprint for the glory of God upon those who hear your witness.

The Problem Child.

Matt. 18:10. "Beware of feeling scornful of one single child."

We hear much talk today about "the problem child." Some of it is *sense*, but the most of it is decidedly *non-sense*. Better think and act more about "problem" homes, "problem" parents, schools, civilization and even "problem" churches and certain types of religion. You'll find "problems" all around you without sticking the tag "problem" upon children. Dr. Berk of the Mass. Department of Mental Diseases is on the right track. He studies the homes and the parents. He calls in the parents *with* the child. He discovers whether the child would not have a better chance *away* from that home and its environment. He tries it and notes results. Of 68 parents of "problem children" examined, 72 per cent revealed abnormal personalities! Only 21 parents had normal personalities, 9 were neurasthenics, 8 were psychopathic, 7 were normal dull, 5 were hysterics, 4 were maniacs, 1 a paranoid, 1 a schizoid, and 9 displayed a situational neurosis. A course of mental, moral and social training is now given to the "problem" parents along with the "problem" child.

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BOOK REVIEWS

L. J. SWANSON, D. D.

BEYOND FUNDAMENTALISM AND MODERNISM, THE GOSPEL OF GOD.

George W. Richards, LL.D., Prof. of Church History, Theological Seminary of the Reformed Church in the U. S. Scribners. 333 pp. \$2.00.

This is a notable book. It is a fresh and stimulating study of the authentic and essential "Gospel of God," which comprehends whatever is Biblical both in Fundamentalism and Liberalism, regarding the Gospel. This is the Gospel within the Gospels, the author maintains; even as the "Word of God," is back of and within the Bible, as Barth declares. Indeed, there is something mystical and vital in Richards' teaching about the Gospel, as in Barth's, regarding the Word of God. Richards is, however, clearer and more definite than Barth. Dr. Richards acknowledges his indebtedness to the kind of Fundamentalism found in the Heidelberg catechism; and also to modernism, for its insistence upon free scope for historical and critical study of the Bible. He is opposed to "religious humanism" because of its over-emphasis on the inherent possibilities of man alone. He says "the former (Fundamentalism) wraps it in the grave-clothes of theology, and the latter (Liberalism) trims it down to fit the demands of science and utilitarian ethics." His trenchant criticism of both these systems is based upon searching study of both systems; and his interpretation of "The Gospel of God," upon profound study of Bible teaching. His discussion is intellectually able; and it unveils the indwelling Spirit of God, not only in the Bible, but also in nature, history, and in Jesus Christ.

ELEMENTAL RELIGION, THE LYMAN BEECHER LECTURES FOR 1933.

L. P. Jacks, D.Litt., Editor of "The Hibbert Journal." Harpers. 145 pp. \$1.75.

These lectures do not deal with the technique of preaching, say little about its theological form, but lay emphasis upon elemental religion which "arises from the experience which all men have of being in contact with an all-penetrating Power which makes not only for righteousness in the narrow sense but for excellence in every form, and is, indeed, the dynamic of the whole universe." His lectures are captioned, respectively: The preacher's difficulties. The tradition of the service. Religious experience. "First-hand acquaintance with Deity." Preacher and educator, and The preacher and the rising generation. The last lecture is of particular value for its defence of the rising generation. Dr. Jacks believes in their moral soundness; he points out that the "crises" of doubt are common to every generation; alarmist talk of Christianity at "the cross-roads" has been heard in every age; one is apt to forget that "problems" are addressed to our wills as well as to our minds; and the everlasting foundation of the universe rests upon discipline as well as upon duty. Three sermons are added to the lectures. They discuss respectively, "The Holy Ghost," "The Holy Catholic Church," and "Death." They are reported as having stirred up controversy in England. This book is stimulating and challenging, both intellectually and spiritually.

LIKE A TRUMPET.

Charles E. Jefferson. Harpers. 125 pp. \$1.00.

Dr. Jefferson was for over forty years pastor of Broadway Tabernacle, New York, retiring in 1931. Ten sermons which he regards as typical of his preaching during the last decade of his ministry. Their titles are: Like a trumpet, Faith in a storm. Forty years in the wilderness. The unpopularity of the Puritan. The many-sided Christ. The common-sense of Jesus, Expectancy. The difficulty of believing. The one foundation, and a New-Year's sermon.

FROM SKEPTICISM TO FAITH.

Charles Fiske, Bishop of Central New York. Harpers. 124 pp. \$1.00

These sermons will appeal to widely different persons. They will be liked by "the man in the street"

as well as by the socially privileged, by college students and by persons of ordinary education. Probably the Bishop's straight-forward, interesting and persuasive style is due to his early training as a lawyer and, later, as a journalist. He is conservative and constructive in his messages; and they are genuinely religious. He puts emphasis upon the Christian faith and life. His sermon-titles are: True enlightenment. From skepticism to faith. Let us away with dogma. Are we following Christ? The Christian in the jungle. The witness of the church. The Body of the Lord. The Christian Christmas. Going up to Jerusalem, and Jesus and the Resurrection.

THE RETURN OF SPRING TO MAN'S SOUL.

Ivan Lee Holt, Minister, St. John's M. E. Church, South St. Louis, generally known as the Cathedral Church of Southern Methodism. Harpers. 119 pp. \$1.00.

Dr. Holt has been its pastor for sixteen years. It is a church great in service. It supports churches in China, Japan, and Brazil, as well as at home, a great hospital, an orphans' home, and a social settlement. Dr. Holt is evidently an outstanding leader. The ten sermons in this volume are of the popular type, in the best sense. They preach a gospel for everyday life and service. They are interesting, well-illustrated, touch heart and conscience, and are urgent. They teach that religion is something to be done as well as to be believed. The sermon titles are: The road ahead, Comrades in courage, A new garment, The return of Spring to man's soul, The Cloud over the Tabernacle, The set of the soul, Will the dream come true?, The man who came back, The faith of a Protestant, and Consulting God in a political crisis.

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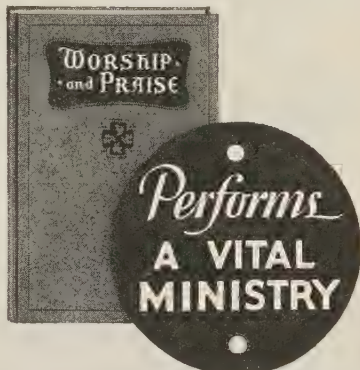
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ONE THING NEEDFUL

John 6:27-28.

Three ideals are seeking to control industry today, namely (a) *the materialistic ideal*, according to which everything is measured in terms of matter. There is no God, no Christ, no Holy Spirit, no soul, no Father in Heaven, no brother on earth in this ideal. (b) *The commercial ideal*, according to which everything is measured in terms of money. The first and last question asked, according to this ideal, is not, is it right, or is it human, or is it Christian, but will it pay? How much will I get out of it in terms of dollars and cents? (c) *The Christian ideal*, according to which everything which concerns the individual is measured in terms of personality, manhood, character, and everything that concerns the community is measured in terms of the Kingdom of God.

This is pre-eminently the business of the Church. It is not the business of the Church to make the system which should govern industry, but it is the business of the Church to fill the industrial system, whatever it may be, with the Spirit of Christ, and that for four reasons:

Organization, education, legislation are one and all helpless in the face of this problem if unattended by hearty co-operation on the part of all factors engaged in the processes of production. Wise executives and effective labor leaders recognize the imperative obligation laid upon them to regard the workers as being men with minds of their own, that only by so doing can effective co-operation be secured.

Democracy in industry means industry "of the people, by the people, and for the people." It is not possible permanently to maintain a condition in America in which the Government shall be democratic, education shall be democratic, religion shall be democratic, and industry shall be autocratic. Industrial relations are essentially human relations. Industrial absolutism cannot exist when the Spirit of Christ prevails in industry. Industrial democracy will prevail. Thinking men are coming to see that a real democratization of industry which can organize capital and labor into a real partnership in both profit and management will prove as great an advance in business efficiency and profit as in social and economic justice. In other words, genuine democracy in industry is not only right but gainful.

It can be saved only by becoming permeated with the Spirit of Christ and being made free and happy by the practices which spring out of that Spirit." *At this critical hour when labor and capital are largely unemployed and underemployed, when both wage-earners and employers alike are driven to their wits' end in a supreme effort to stay alive, the Church should unhesitatingly affirm and reaffirm that there is nothing wrong with America which cannot be made right by the Spirit of Christ and the orderly processes of constitutional democracy, but the*

Church and the followers of Christ must be prepared to make whatever sacrifice of their own ease and comfort may be required to make this affirmation more than an empty gesture. While the Church cannot advocate a particular method of dealing with the present economic crisis, it can test all plans and practices by the Spirit and teachings of Christ, and it can make clear what ends are desirable in an economic order that is Christian. Among these ends are economic security for all and a conscious approach to that economic liberty and equality which will make Christian brotherhood a reality.

We are all blind until we see
That in the human plan
Nothing is worth the making, if
It does not make the man.

Why build these cities glorious
If man unbuilded goes?
In vain we build the work, unless
The builder also grows.

—Edwin Markham.

—Extracts from a Labor Day Address by the Board of National Missions of the Presbyterian Church.

OTHERS MAY, YOU CAN

Matt. 5:5.

If God has called you to be really like Jesus He will draw you into a life of crucifixion and humility, and put upon you such demands of obedience, that you will not be able to follow other people, or measure yourself by other Christians, and in many ways He will seem to let other good people do things which He will not let you do.

Other Christians who seem very religious and useful, may push themselves, pull wires, and work schemes to carry out their plans, but you cannot do it; and if you attempt it, you will meet with such failure and rebuke from the Lord as to make you sorely penitent.

Others may boast of themselves, of their work, of their success, of their writings, but the Holy Spirit will not allow you to do any such thing, and if you begin it, He will lead you into some deep mortification that will make you despise yourself and all your good works.

Others may be allowed to succeed in making money, or may have a legacy left to them, but it is likely God will keep you poor, because He wants you to have something far better than gold, namely, a helpless dependent on Him, that He may have the privilege of supplying your needs day by day out of an unseen treasury.

The Lord may let others be honored and put forward, and keep you hidden in obscurity, because He wants to produce some choice, fragrant fruit for His coming glory, which can only be produced in the shade. He may let others be great, but keep you small. He may let others do a work for Him and get the credit of it, but

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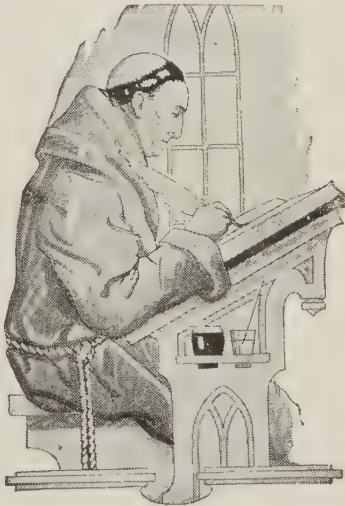
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He will make you work and toil on without knowing how much you are doing; and then to make your work more precious. He may let others get the credit for the work which you have done, and thus make your reward ten times greater when Jesus comes.

The Holy Spirit will put a strict watch over you, with a jealous love, and will rebuke you for little words and feelings, or for wasting your time, which other Christians never seem distressed over. So make up your mind that God is an infinite Sovereign, and has a right to do as He pleases with His own. He may not explain to you a thousand things which puzzle your reason in His dealings with you, but if you absolutely sell yourself to be His love slave, He will wrap you up in a jealous love, and bestow upon you many blessings which come only to those who are in the inner circle.

Settle it forever, then, that you are to deal directly with the Holy Spirit, and that He is to have the privilege of tying your tongue, or chaining your hand, or closing your eyes, in ways that He does not seem to use with others. Now when you are so possessed with the living God that you are, in your secret heart pleased and delighted over this peculiar, personal, private, jealous guardianship and management of the Holy Spirit over your life, you will have found the vestibule of Heaven.

—G. D. Watson, in *Living Words*.

THEY THAT WAIT

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles: they shall run, and not be weary; and they shall walk, and not faint." Isaiah 40:31.

There is no anti-climax here. It requires great strength to "mount up with wings as eagles;" it requires greater strength to "run, and not be weary;" but the greatest test of all is when we are called upon to "walk, and not faint." The most exacting test of Christian character comes not in the spectacular display of daring courage but rather in the quiet performance of the daily task. John the Baptist struck terror to the heart of a wicked ruler when he boldly denounced his sin; but the dull monotony of a prison cell made his faith waver. Elijah towered like a giant when on Mount Carmel he called the fire from heaven. It was the strain of quiet waiting under the juniper tree that broke his spirit.

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The Kingdom of Christ would never be advanced very far if we were entirely dependent upon "Rally Day Christians." Our greatest

strength and the ultimate prosperity of the churches lies in the hands of those consecrated Christian men and women who quietly and faithfully carry on day after day without the stimulus of excitement and glory. They were in Sunday School this morning when no record-breaking attendance was expected. They were in prayer meeting last Wednesday evening, though lured by no sensational subject. At the hour of morning worship today they will put into the collection plate the offering which is the expression of faithful stewardship. May their tribe increase!

—Walter P. Binns.

OUR GREATEST ASSET

"And pray." Mark 13:33.

The world was made acquainted with the astonishing fact that the atom has been split. The front pages of our daily papers told of this achievement, which is to release energy and power such as the world has never dreamed of. Tremendous claims have been made. In a tumbler of water is supposed to lie enough power to drive the Mauretania across the Atlantic and back. Some even went so far as to say that the world would be destroyed if man once would succeed in smashing the atom. For this reason this accomplishment by Doctors Walton and Cockroft has been heralded from coast to coast.

Yet nothing has happened. The releasing of this natural energy means nothing at present and has no commercial value.

In the spiritual world there is likewise a power that is tremendous. This power can produce rain and cause rain to cease; it can remove mountains. This power is the power of prayer.


Prayer is a power. God says so. It can lift trouble from our shoulders for the Lord promises: "Call upon Me in the day of trouble and I will deliver thee." Again, "Whatsoever ye shall ask the Father in My Name, He will give it you."

Human experience knows this is true. When the children of Israel, under the leadership of Moses, were in the wilderness the people of Amalek fought against Israel. Moses placed Joshua at the head of the army while he himself went to the top of the mount to pray.

During the persecution of the first Christians at Jerusalem, King Herod had Peter arrested and imprisoned. While Peter was in prison the church made prayer without ceasing before God. And behold, the angel of the Lord came upon Peter one night in prison and commanded him to rise up quickly and the chains fell off from his hands. The angel then said to Peter: "Gird thyself and bind on thy sandals." He did so. The angel went out and Peter followed him past the first and the second watch and finally out of the city. The prayers of these Christians accomplished this release.

But in our age this power of prayer is seldom used. We are living in a prayerless age. We cannot deny this. The church is not a praying church. If the prayers in public service go beyond three or four minutes we become impatient. We are wondering how soon the "Amen" will announce the end of the prayer.

The homes are not praying homes. We are told that the mother of Wesley retired each day



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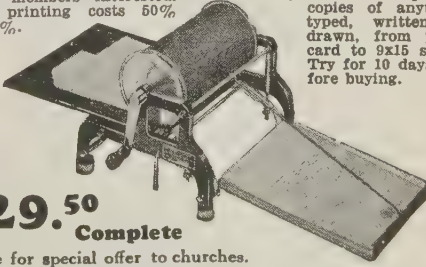
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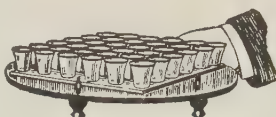
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